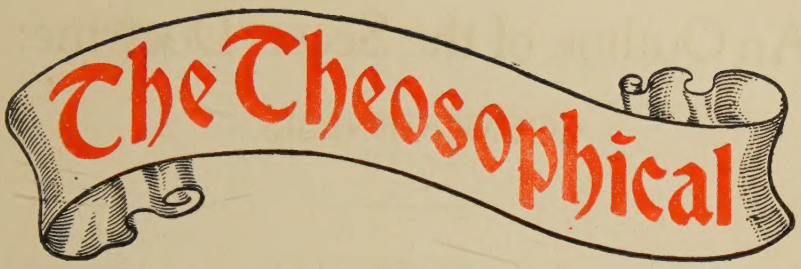

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ISSUED MONTHLY

VOL. 9 NO. 3

Flushing

New York

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THE THEOSOPHICAL

FORUM

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* * *

I understand the main tenet of materialism to be that there is nothing in the universe but matter and force.....This I heartily disbelieve.....in the first place, as I have already hinted, it seems to me pretty plain that there is a third thing in the universe, to wit: consciousness, which, in the hardness of my heart or head, I can not see to be matter or force, or any conceivable modification of either, however intimately the manifestations of the phenomena of consciousness may be connected with the phenomena known as matter and force.

"Science and Morals": by THOMAS H. HUXLEY.

> "....I have never regretted the day that I espoused his cause. I have not been ill a day since. Before that, while I went to the Presbyterian Church, I was troubled with rheumatism, and required the constant attention of a doctor, having no appetite, and sleeping poorly. Since joining his church, I have gained twenty pounds in flesh and have never had a pain." *New York Herald.*

There is the flat truth at last: the American ideal of a good religion. Since joining his church "I have gained twenty pounds in flesh, and have never had a pain." We have waited years, to have that plainly said, to get a sincere expression of what our fellow-citizens desire in a religion. Precisely the same tendency, only less outspoken, because less clearly realised, perhaps, underlies most of the mystical and "metaphysical" sects which cover the country at the present day. Precisely this ideal is catered to, very openly and frankly in many cases, by the professors of vibrations, who, for a consideration, offer to teach the secret of "health, happiness, and success in all legitimate enterprises." Read the Sunday journals, and you can easily find a score of these offers, made very often in perfect good faith. Take up the various periodicals which reflect the most modern phases of co-called spiritual thought in these regions, and you will find everywhere the same conviction cropping out, or thinly hiding beneath the surface. That is something like a religion, which enables its founder to lay by millions, and of which its votaries can claim that it cures the rheumatism, and enables them to add twenty pounds of flesh.

In all this, there is not the faintest shadow of misgiving; no sign of apprehension that perhaps religion or spirituality may exist for quite other ends, and may often bring sorrows rather than remove them; may often break up the quiet course of a humdrum life, and lead forth into the wilderness those who follow after it. There is a finely optimistic conviction that the real purpose of religion is first to bring bodily health, and after that to bring wealth and success; that religion exists for the well-being of the natural man, to make him a sleek and prosperous animal, and to fill him with good things, and remove his pains. The bait set for proselytes is this: a promise of health, a restoration of bodily vigor and animal pros-

perity, and the sense of well-being and success that flows from these. One might state the same thought in a dozen different ways, without arousing the smallest doubt or misgiving in the minds of the hundreds of thousands, or even millions, who follow this American religion; nor does it seem to be thinkable to them that, far from being on the pure path of spirit, they may merely have fallen into one of the traps of materiality, and a trap peculiarly gross and obvious, an error that evidences a naive ignorance almost sublime.

Underlying this cheerful creed is the belief, which would no doubt be frankly admitted in most cases, that bodily life is the finest thing conceivable; and that, if we could only secure it against all those ills to which flesh is said to be heir, we should have something so good, that nobody could desire anything finer. The conviction that the life of the flesh is excellent, and equal to fulfilling our highest wishes, the sincere delight in animal life, is what is present in the hearts of so many millions in our country; the great, strong primal instinct to which so many of these founders of new forms of faith appeal, and on which the more astute of them rely, for a constant stream of victims. Very few of them carry this thought to its logical conclusion; but, were they to do so, they would reach some such result as this:

We are here in animal bodies, and most of our sorrows and sufferings come from the various sicknesses and ailings which afflict these bodies. These sufferings must be the result of disharmony; therefore, when I establish harmony with the law, I shall know it by the cessation of my bodily ills; and, thereafter, all I shall have to do, in order to walk in the good path, is to continue in harmony with the law, and follow out the natural tendencies of my body, which, having been put there by the divine law, must necessarily be good and wholesome, and therefore spiritual and holy. This conviction will lead to an acceptance and acquiescence in all the bodily tendencies, to a regard for them, as something altogether right and worthy of honor, and this attitude will in time limit the thought and imagination within the bounds of the bodily consciousness, which will come to be recognised as the one reality, the one thing worth striving for, the satisfaction of which fulfills the law and the prophets.

Such a whole-hearted acceptance of the body and its appetites,

as the final measure of good, will presently lead to a kind of self-deification; to a view of one's own bodily welfare as something of paramount worth; and to the belief that whatever interferes with one's bodily comfort must be wrong, out of harmony with the law, and therefore evil. A fine brand of unconscious and wholly naive selfishness will thus be produced, which will begin to narrow the sympathies, bringing a kind of cowardice and sluggishness and grossness of wit, which will lessen and presently atrophy altogether the power of the will to undertake ideal enterprises, to follow after high aspirations. In order to minister to the well-beloved body, the possessor of this new spiritual secret will be tempted to pass on the glad news to others,—for value received; value in this case being something tangible, something appealing to the practical sense of a practical people, something a sensible, matter-of-fact American man or woman can understand; in a word, something that will buy things to eat. The glad news will be purveyed in measured doses, at so much a dose; and the great throng of equally material-minded, equally sensual persons who are yet in darkness, will accept the glad news with joy, and willingly pay for it with hard-earned and realistic money. And both purchasers and sellers will hold the belief that they are promoting spirituality, that they are fulfilling the law, and embodying the divine.

A further result of this coddling of the animal man will soon appear. The animal man has certain other desires, which are wont at times to make themselves passionately felt. These also will be accepted as divine and altogether good, and their gratification will come to be regarded as a fine and pious act. Moreover, such is the persuasiveness of the human beast, it will presently come to be believed that, as these desires are so fine, so consonant with the law, a failure to acquiesce in the them on the part of another is a manifest sign of lack of grace, an evidence that in that other there is no obedience to the law, which we ourselves are so faithfully keeping. Many interesting developments will be reached along this path, whose nature and tendency are easily to be imagined, until finally the authentic law delivers its decision, and the long pampered and worshipped body feels the cold hand of death.

Among the followers of this cheerful modern faith, there is at this point a schism. On the one side, it is maintained that this cold

visitant is but the doorkeeper of a happy land, in which just such bodily delights will be repeated, on a finer and larger scale, so that we shall have boundless opportunities of making pigs of ourselves in subsequent worlds, in successively finer bodies, with ever richer powers of self-indulgence. On the other hand, it is held that bodily death is a mere mistake, a sort of oversight, a mishap which we shall presently be able to correct; in fact, that this animal vesture of ours may be and should be immortal, that there need be no bodily death. There are among us numbers of professors of bodily immortality, who have the foresight to collect payment in advance. In parenthesis, is it not strange that these compellers of divine powers, who have ransacked the secrets of the heavens, seem so perpetually in need of money, like common mortals, who have seen no divine doors opened, and who have nothing to guide them but their natural wit, working to supply their natural necessities. This wonderful belief that the animal body can escape altogether from the bonds of death, is one which can well be left for that grim potentate himself to argue with; the power of self-deception can only be carried a certain length. After that, the old man with the hour-glass will have his most convincing say.

It is often said, and said with great show of reason, that this worship of the body has authentic warrantry in organic law, in the law of the animal world of which we are a part. Let us admit that, as animals, we have the same tendencies as all other animals: the instinct of the search for food, and the instinct of reproduction. Supposing we were adequately to follow these two instincts, should we be fulfilling the ideal, and obeying the whole law of righteousness? Let us for a moment forget that, in both these directions, man is the most morbid of the animals, eating and drinking vast quantities of things which are of no earthly good to him, when he is not hungry at all, and just for the mere pleasure of eating. Let us also forget that the same sensuality clings to him in the other great direction of natural instinct, the direction of race-continuity and reproduction. No animal has in this region so bad a record; a record so full of morbid and unnatural elements. All this, by the way, might suggest grave misgivings to those who deify their bodies; if so many of our bodily desires are manifestly unnatural and morbid, from the mere point of biology, they cannot very well

be altogether wholesome and divine. But let us for a moment forget the morbid elements, in both appetite and sex. Let us suppose our human beings as mild and orderly as a herd of wild cattle, in no degree infringing the law in either regard. What would such a life be worth? What would an infinite multitude of such lives be worth? Would not this humanity of ours, living under the conditions we have imagined, be subject to death like the beasts of the field, his flesh being but as grass, in the phrase of the gloomy materialist of old. Would there be anything to draw these wonderful hearts of ours. with their infinite aspirations and longings, their perpetual searchings after the eternal and the immortal, in such a cattle-life as this?

Yet again, the cult of the flesh notoriously does not lead to a fine and adequate development even of the animal man and the animal functions. The finest bodily development is never found among the sleek and self-loving peoples, who are over-tender to themselves, who shirk difficulties and dangers and pain. Nor is pure and wholesome reproduction of the race arrived at by the way of self-indulgence and acceptance of bodily appetite as a worthy guide. On the contrary, the sense of comfort thereby fostered will bring an incapacity for self-sacrifice, which will presently lead to a defeating of nature, and a resorting to expedients which will in due course lead not to reproduction, but to extinction. For if there is one thing quite clear about animal life, it is that reproduction means sacrifice, and demands a capacity for sacrifice; which capacity is steadily diminished, and ultimately destroyed by that brooding on the body and the body's well-being, which lies at the heart of the modern religion of America. In human life, as elsewhere in nature, the finest individual growth and the finest race-reproduction demand a constant willingness for self-sacrifice, constant forgetting of oneself and one's own comfort, exactly the contrary of that mood of bodily complacency which is fostered by this modern faith. Such a faith will breed a race of sluggards and cowards, but such a race will, under natural law, soon cease to trouble the earth.

This is where we are brought to, by the religion of body-worship: inevitable death for the individual; inevitable death for the race. And here history supplies endless corroboration. Whatever race has adopted this creed, and it has been held times without num-

ber, has presently fallen back, degenerated, sunk into somnolence, to be outstripped by a race fuller of virility, fuller of courage, and which has still in ample measure that capacity for self-sacrifice and self-subordination, without which there is no greatness, human or divine.

To even outline the real conditions of life, so grossly parodied and misrepresented by this pseudo-religion, would demand too much space. But some suggestion of the real law can easily be made. To begin with, the body-worship we have described has one invariable result in the moral life: it causes the formation of a psychical image of the body, on which all thought and feeling is centered, and which presently comes to be regarded as the real self. This psychic self, which is a mere shadow of the body, shares its limitations of consciousness and moral feeling. It soon becomes self-centered, and antagonistic to like sensual selves in others, and little by little crowds out all genuinely human sympathy, all pure feeling for other human beings, who may not minister at all to our own satisfaction. Its evidence will be a general and growing indifference to the welfare of all except the few on whom we are speculating as sources of money, flattery or consideration, or, perhaps, sources of direct bodily sensation. This shrinking of the human moral nature will almost always be accompanied with an obstinate conviction of being in the right, and a growing hostility towards all who differ from us, or refuse to minister to our desires. And this deterioration can go on to an almost unlimited extent, with an ever-increasing self-importance and harshness towards others.

The same shrinking of our natures will presently shut us out, not only from the hearts of other human beings, but also from all that is above the animal in ourselves. Limited to the waking consciousness of the body, we shall gradually lose hold on all the deeper regions of our own lives, and finally fail to feel that part of us which is really immortal and divine. Losing our hold on our immortality, we shall yet retain the sense of being altogether in the right, and shall always be ready to dogmatise and assert a doctrine of mere materialism, and wholly unable to understand that the consciousness of others may not be so limited as our own.

The truth is, that this psychic worship of our bodies, this egotism, must be sacrificed before any true spiritual life can begin; before anything at all can be known about true spiritual life. Deep

in all our hearts is the intuition that this sacrifice is expected and demanded of us; and until we respond to that intuition, though we may speak of spirituality and spiritual things, the true world of spirit will remain closed to us. This is what, as a nation, we must learn: that there is no rebirth without sacrifice: the sacrifice of our self-seeking, sensual, self-complacent personalities. Without this sacrifice, we cannot reach even the beginning of the way.

SCIENTIFIC NECESSITY OF REINCARNATION.

The clearer understanding of the subject will be made easier by our first stating the principles of man's constitution as adopted in Theosophical literature.

The physical body can not be a principle, because in its totality it is but a vehicle of consciousness, containing basic cosmic essences, built and upheld by them. It is these cosmic essences that we regard as man's principles, the man being related to his cosmos, as electric power or light are related to the dynamo that supplies them. In its relation to man this power has different aspects as well as uses, and different grades of power are given different names, though their real difference exists only in the different rates of vibratory energy.

Each octave or scale manifests distinctly as such. and functions upon corresponding planes of being or states of matter, and the physical body is the product of the lowest as well as the slowest note of this vibratory energy. It is suited to the most concrete molecular constitution of the physical body. The instant this note is raised, the molecular density and condition is correspondingly raised to a less dense condition. Even within concrete nature, we find almost infinite grades of matter, from the metal to the gases, which are all molecular, as also the astral matter of which astral bodies consist.

Yet these bodies, though composed of molecular substance, are beyond the cognition of physical sense organs, like the eye, for in stance, which, unless man develops within himself a corresponding vibration, sees only on the physical vibrating plane.

It may now be clear that the so-called concrete plane of matter contains grades of matter representing the two extreme poles, from the solid, to the lowest grade of the ether, which, as stated, is the lowest astral plane.

The relation existing between the different planes is equally applicable to the octaves of the respective notes of vibrations pertaining to each of the so-called principles, and this may serve to illustrate the fact that each principle or plane is an actual note of vibration, so that, when any individual enters into the same note of vibration he enters into a corresponding state of consciousness or of

realization. The power of man to realize may be expanded along the entire scale of the sevens of each principle. Indeed, man, in his cycling journey, began by experiencing the conditions of a vehicle or body consisting of only one principle, *i. e.*, the first in manifestation, the highest for him—the apex of the triangle.

From this his consciousness gradually descended down the octave until it reached its lowest, and then gradually entered the second principle and its attending experience, developing the power to realize the conditions of that plane. And from thence onward, until he has passed through the five intermediate states, and entered into the seventh, the lowest and most concrete material plane of existence. There he learned to vibrate to a complete individual and personal self existence in his corresponding physical bodies.

Three periods of incomprehensibly long duration were thus necessary to furnish man with the condition required before his evolution began to be self-conscious, and before his vehicle of consciousness or body, had become sufficiently dense, so that he was able to realize himself to be absolutely separated from all other bodies or forms around him.

The planes through which he thus descended into the concrete material state, and in which he is now fully merged, are the following:

1 The Atmic plane. The highest note of vibratory energy, symbolized as super-spiritual, the soul of the spiritual soul, a formless, not separated state of consciousness, a center of evolving energy, still fully identified with absolute Unity and consciousness.

2 The Buddhic plane. When this center has detached itself from the absolute Unity it begins its descent into manifestation; it surrounds itself with the highest Kinetic ether, which absorbs and reflects the light from the Atmic plane; this plane is the plane of the purpose, of the idea without the form; but it already contains the ideal plane for the accomplishment of the purpose of Being, through the incoming period of manifestation.

3 The plane of Manas. The mind is the second vehicle of the reflection of the First One, but counts as the third principle. Here the note of vibration are again lowered another entire octave from the Buddhi plane. The mind plane is the noetic force, that of the human soul and still more dense than its predecessor. Yet

it is far beyond and more subtle than the astral plane of which invisible astral bodies are made.

This mind plane corresponds to the ideal world, because it is where the ideal thought, previously held in privation or reservation, can now find its first substantial expression, or state of existence in form, and as ideas are the basis for thought, so is thought the basis for intellect, which is the power of mind cogitation; but this relates to thought or ideas pure and simple, relating either to cosmic principles, planes or facts, without the element of individual or personal consciousness, which is ever mixed with personal motive, desire and selfishness. Thus, this manasic plane is not the plane upon which the man of to-day functions, thinks or lives. Now, instead of following the usual and regular order of the descent of spirit into matter, which would require us to consider the "Kama manasic" plane, that is the mind mixed with selfishness as just stated; we will consider the principle "Kama"—that is the Sanskrit word for desire, passion, attachment, cohesion and all their opposite poles. This principle may be considered first; as it is that which combines with the pure mind. Then when we shall have studied the elements which compose "Kama manas," the selfish mind, it will help to make matters more clear.

"Kama" is the plane, principle or energy, wherein the vibrations have lowered immensely from the mind plane, governing cosmic attraction; cohesion and repulsion. It may be said to be that force which holds the stars in their orbits and position. It is manifested in man, and beside holding his body together, has the power of pulling or pushing; hence man's selfishness is made possible through it; for it is desire and aversion, as well as the lower will of man, which creates his intense wants, longing or yearnings.

"Kama Manas" may now be in order.

The principle and plane whereon physical man lives; all that his mind contemplates is mixed with the desire—aversion.

More than this, his mind is active only, as it is tainted with some want, some desire, some love or their opposites. It is this force or energy which pushes him on, both in his natural evolution, as well as in his own effort to advance. It is the force which culminates his complete separation from the One Spirit, hence it produces self-consciousness, therefore it is the Key that furnishes the

turning point from his downward course into matter, and up again into the finer realms of the Spirit, but plus self-consciousness. The sixth stage of descent is the lowering notes of vibratory energy, propelled by nature in its purpose to reach the extreme pole of density, and this is called the astral plane, already referred to. Its vibrations precipitate and become molecular. The same that concrete matter has reached, which is the lowest note of vibration of that octave, and is the step which nature has required in order to manifest its own extreme negative pole of being.

The seventh enters now fully into the existing conditions; evident all about us, fully manifesting the Life power or principle which permeates the entire vibratory realm from one extreme to the other.

To recapitulate for convenience of reference, we then have:

1 The physical body symbolizing the complete life energy of the Universe in all its manifestations.

2 The astral, the double of all nature and its prototype or model.

3 The life energy as related to a full and complete life on all planes.

4 The separated thinking man of the desire plane, wholly selfish.

5 The plane of pure mind or thought or ideality.

6 The spiritual soul plane of man.

7 The super-spiritual plane. The One of absolute non-separateness.

This eternal continuance of conscious existence through all the planes of evolution is only possible through reincarnation.

This side of the subject science has yet to learn. And now we are ready to consider the subject of this article, that is, "The Scientific Necessity of Reincarnation."

The monads (the mind Soul) of man descend from the highest note of vibratory Being and consciousness, through the various octaves or planes, until they reach complete separateness and self-conscious existence, possible and complete only in the most concrete form or body.

This long journey through the many planes and sub-planes of evolution, culminates in the physical body. Universal action or

motion of manifestation has now reached its limit, and completes its downward cycle of evolution; evolving the ideal through evolving man. The law of nature everywhere present, demands reaction after every action. This law of action and reaction demands the return of that, which went out. The great vibratory energy or force (The Great Breath), having reached its limit in matter, now must return to its source. The involved must in its turn evolve. All this vibratory motion has occurred in Space. This Space is motion in duration, and presents three incontrovertible, indestructible aspects of being, ever present with man the monad. And so all that is contained in this motion in Space, is eternal and hence also indestructible. Therefore reincarnation is a Scientific necessity under the law of cause and effect, or action and reaction, as man is part of this Space, this duration and this motion.

Scientific research has demonstrated that the physical body of man entirely renews all its physical molecular structure, during every period of seven years.

Man thus completely changes the substance of his body, and yet notwithstanding, that during such complete transformation, his body appears as the same, even to the most minute marks or scars. Every man knows, that his body shows some slight changes while growing older, but that he himself is absolutely not aware of any of the physical transformations, stated by science. Man realizes himself to be positively the same, identical person, even at the age of many times seven, especially when he recalls the earliest memories of his childhood. The claims of science, in this matter, he simply accepts, because he is willing to concede that science knows or ought to know.

The Theosophical student of the philosophy of life, not only joins the scientist in this claim, but is anxious to go much deeper than the mere acceptance of physical evidence based upon physical experiments, which at best are not reliable enough to be able to prove causes from within. The Theosophical student. on meeting any fact in nature, wants to know the cause which produced this effect, wants to realize, why such things occur, as well as what is the object or purpose of nature in any of her wonderful, if not mysterious, manifestations.

Therefore he inquires, first among other things: What takes

place? and in what manner? and under what law of nature does this or that transformation occur?

He therefore seeks other similar things and occurrences, by which an analogy can be drawn, and a correspondence established, thereby he soon discerns an analogy in reincarnation.

(*To be Continued.*)

DAUDET'S PSYCHOLOGY.

(*Continued.*)

The triumph of Daudet's art consists in this, that he does not paint merely vicious or weak men, in Tartarin, the Nabab and Numa. On the contrary, all three are above the common stature in endowment, and, most of all, in will, in executive power. But the will in them flows, not from true insight, not from the sense of real human life and the powers of the human soul, that immemorial soul common to all men, which tells itself in all our history, but from fancy, from the power of myth-making, from something altogether false and unreal.

The three types are one, the Meridional is a single type, a new organic figure added to literature. Had Daudet possessed the strength and insight to weld the three in one, and fitly choosing for that one an environment, had shown his acts and fate, and the fate of those around him, dependent on him, and under his influence, as flowing from this frailty and marred thereby, we should have had an organic figure as great as Mephistophiles, as great as Don Quixote. But even without doing this, Daudet has indicated it; he has, indeed, drawn the one type in three different garments, and his success is great enough to put his work amongst the permanent treasures of the human race.

In Faust, we see the moral causation quite clearly; but Daudet has not enough of Teutonic abstractness, of metaphysical power, to do as much. He rather siezes the symptoms of a malady of the will with Gallic lucidity, with Provençal richness of color, and leaves us to find the law for ourselves. But he is a great artist because his picture is true enough for us to do this; he takes life seriously, and does not play with it, after the manner of English novelists; he holds the mirror to nature and man. And if he does not consciously realise what we have said, as to the dividing line between unregenerate and regenerate man, his testimony is the more valuable for that, for he is a disinterested witness, with no theories to support. And his testimony is terribly clear. St. Paul, the descendant of a sensual nation, finds the heart of evil, the type of what is to be condemned, in the flesh; the mood of the flesh, he says, is death. Daudet finds the heart of evil in a false sense of value,

which blinds us to the true relation between thought and act, between ourselves and others; he shows that, when we lose moral touch of reality we are in danger, are, indeed, already lost. And his evangel is a true one. But to find the wider law, we must go deeper than a false sense of value, deeper even than the mood of the flesh; we must see clearly that the cult of the false self in us is the root of harm, and the realisation of each others' souls the doorway to all good.

Had Daudet set himself to argue this, he might well have failed, as many moralist has; but he does far better. He sets himself to persuade, not our reason, which is perverse and full of crafty evasion, but our imaginations, which ever lead us in spite of ourselves. And it is this appeal to the imagination which makes real art; but, if our definition be valid, we must remember clearly what imagination is,—the imaging of unseen realities. Therefore insight, vision, inspiration must ever come before art; there must be in us a real grasp of the enduring law of man, of that common soul which weaves our life; without this, there can be only artifice, the mummery, the charlatanism of art, a thing too common, and too often passing for sterling coin.

There can be little doubt that these three figures, Tartarin, the Nabab and Numa Roumestan, which are indeed but the one Meridional in three costumes, are the head and center of Daudet's accomplishment, the work which he must stand or fall by, when all is said. Yet there is much that is of the greatest value in his other work, though not, perhaps, in the sense in which Daudet himself would have valued it. A patriotic Jew and enthusiastic Zionist, himself a novelist of some excellence, has claimed Daudet as only half Provençal and half Jew, as a Davidet, a son of David. We may accept this as giving a clue to much in his work, and particularly as enabling us to divide it into two classes,—the one Provençal the other, Jewish in color.

Without injustice, one may say that certain characteristics mark all Jewish literature; first, a firm materialism, a terribly steadfast grip on this present world, a realism which, when applied to finances, makes the Jew, with his keenness and moral energy, the very king of usurers, the ideal banker of the world. From this materialism flow two other qualities; a narrow personal view, which leads to

isolation, to hostility, to cynicism; and a sensuality, which leads to a habit of saying bitter things about women, as the ensnarer of man, as the root of all calamity. The typical Jewish heroine is Delilah, and more or less clearly the view of Delilah as the typical woman runs through all Jewish literature. We may trace all these characteristics in the works of famous Jewish writers like D'Israeli, Nordau and Zola. We may find clear indications of them all in one division of Alphonse Daudet's work.

If we set aside the Tartarin-Nabab-Numa-Roumestan series, and consider the rest of Daudet's work, we shall indeed be struck with the cynicism, the bitterness, the sensuality of it all, none the less that cynicism and sensuality are hidden under the veil of a style always graceful and delicate, and often very beautiful. We have all had our attention drawn rather forcibly to one book of his recently, to Sappho; and it is to be feared that, for the general understanding, Daudet is regarded as the author of Sappho, and nothing else. And it cannot be denied that, even though Daudet wrote this book as a warning, as an awful example, and in particular, as a warning to his own sons, in spite of this, the allurement, the corruption, the enslaving of the will by sensulity stand out far clearer than the moral purpose, the avowed end of edification. The truth is. that Daudet is too good an artist consciously to moralise. He is ensnared by his own creation; he enters into Sappho's point of view, and makes us enter into it, with the result that we have a picture, very real and very convincing, of a modern Magdalen, and our sympathies are entirely with her when she deserts the weak youth whom Daudet means us to pity for her robust and warm-blooded convict, whose forged because he loved her, and who, when he had served his term, asked nothing better than to give her whatever remained to him of life.

If we gain any moral from Sappho, it is in Sappho's favor, so earnestly does Daudet enter into her sensual, yet very human life. One side of his nature sympathises too heartily with Delilah to allow him to make her really repellent. And so his moral misses fire. Not less, but rather more insiduously corrupt is Froment the Younger and Risler the Elder. Sidonie is Sappho over again, but Sappho with far less excuse, and with far more disastrous consequences. Once more, it is Delilah as the type of womanhood, and

the blinding of the strong man Risler the Elder is the blinding of Samson in modern story. In spite of all his skill, in spite of his charm and fascination, Daudet has produced a work which is repulsive, the victims pitiable, the culpable persons quite beyond our sympathy, in their heartless treachery. We are not repaid by—we resent rather—the admirable pictures of Parisian life, drawn with such living skill as so great an artist could not fail to show. The final result is one of repellent bitterness, with not a particle of that wide and salutary sense of truth which we draw from Tartarin and the Nabab and Numa.

Rose and Ninette comes under much the same condemnation, though the sensuality and breach of faith are covered up more delicately, and hidden, so to say, in a setting of flowers. Yet the sense of morbid futility is not less, but only greater, as more subtle and less avowed. And finally we have but one feeling: indignation that so great a writer should waste himself on such unworthy themes. It seems that we are forced to believe that, as there is a demand for stories of degeneration, Daudet was weak enough to comply with it, and a certain natural asceticism in him left him cold, so that his stories have not even the flow of animal spirits which, like charity, cover a multitude of sins. It is weak pandering to a depraved taste, and no amount of moralising can disguise the fact. With a bodily coldness, there is a mental relish for themes of degeneration; and this is the real motive for so many crusades against "vice," much more than any regard for sound morals. There is undoubtedly this relish of degeneration in Zola and Nordau, as well as in Daudet, and no assurances of their pious intentions will convince us of the contrary. The mixed motive in their work, the hidden relish underneath the verbal disapproval, give them that tone of bitter cynicism which is so characteristically Jewish, from the days of the Ecclesiast, even until now.

We are not more drawn to that element in Daudet's work which one may call the "homely pathetic," and which has probably been the cause of his comparison with Dickens. Take the pitiable Joyeuse family, Desirée Délobelle, the broken-down clerk whose one occupation is the manufacture of paper shirt-fronts for himself, even much that Daudet has written of himself, and we find it marred with an ineffectual sentimentalism, rather than illuminated with any

saving sense of how these ills are to be righted. or of that larger and profounder law which works in poverty as in wealth, in pain and sickness as in well-being, in death as in life. Here is a failure of insight, of penetration, of apprehension of the real, not less definite than the flaw which misled Tartarin and Numa Roumestan and the Nabab.

Of the Immortal, it is probably the matured opinion of all who admire Daudet, that it might better be left unwritten, and that, having been written, it may well be forgotten. The cult of Delilah, the bitterness, the materialism in it, only exhibit once more the less attractive side of Daudet's character which we are inclined to call his Jewish realism.

As we believe that this materialism is the grossest of all illusions, that the cynicism which springs from it is a disease of the heart, that the constant attacks against woman as the deceiver are marks of a sensual, not a moral mood, we cannot but think that all Daudet's work which builds on this triple basis is rooted in delusion, based in delusion, founded in delusion. It comes under that very head of action flowing from the fancy, that fancy which consists of false image-making and false vision, which Daudet has himself painted with such masterly skill in Tartarin, the Nabab and Numa Roumestan. Perhaps he could not have written of them so well, unless something of their own nature had been in himself, for great as he is, Daudet never rises to that perfect vision of genius to which all forms of character are equal, because all are but outgrowths of the common soul. There must have been in Daudet something of that infirmity which he paints in his threefold Meridional; and from this weakness flows the hidden pessimism which touches all his works.

This hidden stain does not detract from its artistic value; it rather adds to it; for it gives that last touch of sincerity, which breathes the breath of life into his great organic type; Daudet painted so well because he painted himself.

Daudet has himself challenged comparison between his Tartarin and the hero of Cervantes. But there is really no parallel. Don Quixote is not, as Daudet's Meridional is, a type of unregenerate man, an example of impending doom. Don Quixote is a hero, on the side of every true and worthy cause, yet lacking the

sovreign sense of humor which is needed before the fruits of the spirit are complete. His apparent futility, yet real heroism, is the effect of a changed point of view, of the fading of the glamor of medievalism. May we show as clear in the enduring sunlight, when the glamor of modernity as surely fades! It is Daudet's lasting achievement that he has shown us whither that modernity leads, with its egotism, its vanity, its blindness to the souls of other men. Daudet has shewn, and shewn with profound truth and piercing reality, that when we have once crossed the line from the universal and human soul within us to the self of egotism and indulgence, we are in a worse plight than the herd of Gadara, for the abyss before us is unfathomable.

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